

# The Waning Glories of Zion City

## Dowie's Dream of a Wonderful City Ends in Fatal Discord

**S**IGNS multiply that Zion City, that Utopian precinct, founded by the late John Alexander Dowie, is irking under the

restraints of theocratic government, and is leaning towards the democratic form. Those gates that have so long been closed to the physician, the people of other religious denominations and the every-day man and woman, show indications of opening wide, and if the liberal party ever gets in power in Zion City, it will become like many another pretty town on the lake front, with this proviso, however, that there will be no saloons there, and no theaters, and some of the other features of the average town will be missing.

When the town was founded, John Alexander Dowie set his face against all manner of worldliness and sin. He had in mind to establish a colony of his own people, and a Utopia, where no wickedness should find entrance. He waged a bitter fight on drugs and doctors. He levelled a sharp shaft at the eating of pork, oysters, crabs and lobsters. Theaters, dancing and card playing came in for his fiercest denunciation. Smoking he considered as of the devil, and profanity as inexcusable. All those who entered the sacred precincts of this city with biblical names must conform to its rules and abide by them. The man who smoked on the streets of Zion was haled into the city jail, where he was fined. No intoxicating liquor was to be found in the city, and no drugs, pills or nostrums were tolerated. When a person was taken sick, the elders were sent for and prayers were sent up for recovery. Such was Dr. Dowie's idea. To this day huge white signs confront visitors to Zion City, and on these signs is painted this legend: "No intoxicating liquor, no tobacco, no profanity and no vulgarity allowed in this city under penalty."

### Dowie's plans broken.

**B**UT, alas! for the hopes of finite men. Dowie sleeps in the Lake Mound cemetery, safe within the precincts of his city, and his rule has been usurped by divers men, and his flock is torn by internecine strife. To the throne he occupied with such a czar-like power, a full half dozen men aspire, and his little kingdom is rent asunder. His people are scattered into numerous warring factions and the persons who greet you with, "peace be unto you," as they pass, appear to be anything but peaceful themselves. Over in the cemetery, however, Dowie's grave is kept covered with fresh flowers, and even those who were the bitterest against him towards the last have come to feel that he was not responsible for the many strange things he did in the last years of his strenuous life. The people who remain have covered his life with a broad mantle of charity, and all factions of whatsoever sort revere his memory, and hold his name in affectionate regard.

At the present time there are five factions struggling for the control of Zion City. Of these there are two that assume prominent proportions. One of these is headed by Wilbur Glenn Voliva, who styles himself the successor to John Alexander Dowie, the general overseer of the Christian Catholic church in Zion. The other large faction is headed by Daniel Bryant, who does not aspire to any high office, but is the head and the leader of the liberal faction. John A. Lewis, who has a small following, is the one to whom Dowie willed his high office before he died. John Taylor, who lives in Shiloh House, the mansion once owned and inhabited by Dowie and his family, has a following of the old radical Dowieites, and the Parhamites, who are those people who withdrew into a little camp by themselves, after Parham, an evan-

By WILL REED DUNROY



Daniel Bryant.  
Object of Voliva's bitter attacks.



W. H. Lichty.  
Head of Promotion department.



Burt M. Rice.  
One of the leading Liberals.



Gus D. Thomas.  
Receiver of Zion City.

gelist, made a visit to Zion City and preached on numerous occasions to those who would hear him. Wilbur Glenn Voliva came from far-away Australia to take up the reigns of government before Overseer Dowie died. He saw that the aged man was fast losing his mental balance, and he assumed control of everything, and sought to depose Dowie. This angered the sick leader, and when he was about to die he called John A. Lewis to his side and willed him the overseership, but only a few followed him. Daniel Bryant, who had been in charge of the work in South Africa returned, and he soon had a following. Voliva has always tried to follow in the footsteps of Dowie. He has thundered against pork, against liquor, against tobacco, theaters and newspapers from his pulpit in Shiloh tabernacle much as did Dowie before him. His party secured the machinery of the city government, and he has been at the head of the conservative element, that desires to perpetuate the theocratic form of government in Zion City, and to exclude all those things opposed by Dowie.

### The Liberal faction.

**D**ANIEL Bryant, however, has sought to let down the bars. He and a strong coterie of men, among which is Gus D. Thomas, the receiver of the city, have tried to make the city more like other cities. Among the most prominent workers in this camp is W. H. Lichty, of the promotion department of the Zion City Investment company, which is trying to induce manufacturers to settle in Zion, and is trying to develop the city. Mr. Lichty says: "The city needs manufacturers. We must have work for our men. In order to get big firms to settle here we must hold out inducements. We cannot run the city under the old blue laws. Of course we do not want a wide open town, but we want a place where people can live and work, and be at home. It is a fact that manufacturers like our people. They want sober, industrious men, and that is the only kind we have here. The city contains over 6,000 acres of land, and of this fully 4,000 acres

are yet undeveloped. It is our aim to make Zion City a municipality of 50,000 souls within ten years, and we can do it under a more liberal policy than is now in evidence."

It would scarcely seem possible that politics should play an important part in this Eden, but it does. There are two parties, the one in power being republican. W. Hurd Clendenin, a republican, is mayor, and is of the Voliva following. On the other side, the liberals, or independents, as they call themselves, have the receiver, and a

great many of the officers of the company. Mr. Voliva, who runs a sort of religio-political paper, called "The Battle Axe," prints the two political tickets as follows:

### Zion Ticket.

A Clean City.  
Leases with Restrictions.  
Anti-Saloons.  
No tobacco.  
No Theatres.  
No Dance Halls.  
Divine Healing.  
Clean Foods.  
Open Deeds.  
ONE Church in Zion.  
Co-operation.  
Leadership.  
Obedience to Authority.  
Bible in the Schools.  
Religion in All Things.  
Theocracy.  
Kingdom of God.  
Unity.

### The Devil's Ticket.

An Open Town.  
Dirty Deeds.  
Free Whisky.  
Stinkpots.  
Free Theatres.  
Dancing.  
Doctors, Drugs and Devils.  
Pork, Oysters, Crabs, etc.  
Secretism, Mahah-bones.  
Sects and Divisions.  
Cut-throat Competition.  
Anarchy.  
"Obey-no-Man."  
Godless Schools.  
Business and no Religion.  
Democracy.  
The Kingdom of the Devil.

Cartoons, as bitter and as digging as any that ever graced a secular newspaper are used from time to time, and the political war waged is a very vicious one.

### Press enters the fight.

**J**OHAN Alexander Dowie was always opposed to the press. Wilbur Glenn Voliva holds to the same opinion. The new liberal party, however, courts the favor of the newspapers, and on January 21st of this year tendered a banquet to the press club of Waukegan and the press club of Lake county within the city limits of Zion City. Voliva has since referred to this as "Belshazzar's Feast," and in an article in the Zion Herald, a paper edited and published by himself, he printed an article headed, "Belshazzar's Feast, and the Handwriting on the Wall, Plainly Indicating That the Demon-Inspired, Miserable Municipal League Will Soon Be Buried in the Cemetery of Oblivion in the Land of Forgetfulness."

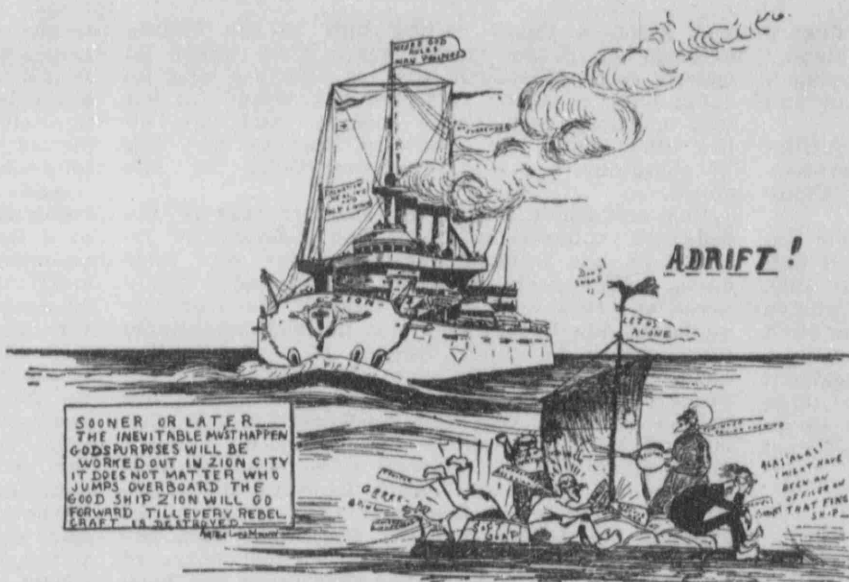
Shortly before this event Mr. Voliva issued the following manifesto in his paper:

City Hall Building, Zion City, Ill.,  
January 16, 1909.

"To the Devil and his imps, the back-slidden degenerates who sent to me today an invitation and two tickets to the latest thing concocted in hell for the destruction of Zion City:

"You hypocrites, you whitened sepulchres, you offspring of vipers: In the name of the Most High God, I rebuke you, and earnestly pray that, if you will not repent, He will withdraw His hand, and sweep you into hell, where you belong.

"To All the Zion People in Zion City:  
"I give notice that, in the name of the Most High God, and in the name of Jesus the Christ, His Son, and in the name of the Holy Spirit, I proclaim Thursday afternoon and night, January 21st, 1909, as a time of fasting and



One of the bitter cartoons used by Voliva in his fight on Daniel Bryant and the Liberals.